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NO 2.

A NEW YEAR'S RETROSPECT.

And lo! another span of days has joined the number
That lie behind us with their joy and pain,
A year of "morrrows" have awakened from their slumber,
Smiled a farewell and joined the shoreless main,
Smiled and forever vanished with their joy and pain,
What promise fair, what hope suffused the dawning
Of some, that beckoned from the lap of night?
How could we know, that ere had passed the morning,
The smile had faded, gone the gladsome light?
Ah me, and left our day all dark as starless night?
Yet there were some so full of bounteous blessings
Their tender faces brightening as they passed us by
We longed to hold them with their soft caressing,
"Stay but a little while." In vain our pleading cry—
Their light is memory only, they've passed us by!
O say, what means this silent, ceaseless measure
That leaves us faint and giddy standing on time's shore?
Stretch forth thine arm! Canst hold one earthly pleasure,
Wealth, youth or joy? Ah, look! they're thine no more.
They've gone and left thee lonely standing on time's shore.
O soul affrighted, look! these restless moments
Are but the tools, held with unerring skill
By Him, the Master, you, the clay of mortal garments,
The Sculptor, He, to shape you at His will
To His own pure, perfected image with unerring skill
Yes, you the clay, to be refined and moulded,
He adds a little here, bends there, now cuts away.
You shrink! it hurts? but see new beauties are unfolded,
And blow on blow brings near the ideal, day by day.
Be still, O shrinking soul, your faults He'll cut away.
Be still? ah yet look up with patient trusting,
Be pliant clay, submissive in His loving hand,
Nor be like some the sculptor's art resisting,
That hard and rough, severest blows must stand
Perchance to mock forever the efforts of His hand.
Dear heart, then let the days all passing, fleeting
Whate'er their joys or griefs, add beauties to thy soul.
The greater day will come with "finished" for its greeting.
Thou'lt stand before thy God, a perfect, lovely whole,
The masterpiece He wrought, a pure, immortal soul.

Christina D. Young.

THE THEORY OF EVOLUTION.

(EXTRACT FROM "SCHOOL AND FIRESIDE," BY KARL G. MAESER. BY PERMISSION OF THE PUBLISHERS.)

THE general tendency to disintegration in the political, social, scientific, and religious systems of our day, is a phenomenon too plainly visible, not to attract the serious attention of the educator. His mission brings him in contact with all the relationships of real life, and a comprehension of all vital questions of the age is an indispensable requisite for the successful performance of his duties.

A German philosopher of the modern school defined man as an *Ursachenthier*, that is, an animal distinguished from the other species of the animal kingdom by a desire to find out the cause of everything. It is not to be wondered at that a mind incapable of rising above such a conception of the life divine should search eagerly among things earthly for arguments to support his materialistic hypothesis.

By observing the unalterable laws governing cause and effect, whether looked upon from an *a priori* or an *a posteriori* point of view, philosophers of this school consider evolution the great first cause of everything, the principle underlying all physical and mental activities.

Among the constantly increasing host of Evolutionists, the names of some are of international reputation. The influence of their teaching is felt in the highest institutions of learning, and thence also in our common schools, and it reaches into the family circles of Christian countries.

Foremost among such thinkers stands John Stuart Mill (England, 1806—1873). In his "Essay on Human Liberty" he enunciated principles adverse to our ideas of democratic government, and advocates a construction of the social fabric which Karl Gutzkon, in his "Ritter vom Geiste," would designate as an Aristocracy of Intelligence. In his system of "Logic, Ratiocinative and Inductive," he denies the pre-existence of truth, affirming that all knowledge is a mere generalization from observation of phenomena, thereby making sensation its only source and giving the inductive process in reasoning an undue pre-eminence. According to his theory of the non-existence of absolute truth, scientific certainty would become only relative, religion empirical, virtue a mere utilitarian arrangement, and the operations of a creating and directing Divine Mind, a superfluity. The educator looks in vain for a starting point and an ultimate aim in this philosophy to assist him in arranging the spirit and methods of his teaching; he weighs it in the balance and finds it wanting.

Mill's philosophy was superseded by that of Herbert Spen-

cer. This great philosopher was born in England, 1820. He is the peer of Plato, Aristotle, Bacon, Newton, Leibnitz, and Kant, and has attained his prominence in the philosophical world of our day by his clear dialectics, courageous positiveness, untiring research, and extensive knowledge. The proposition, that evolution is the process underlying all phenomena in the physical and mental world, and must henceforth constitute the basis of all philosophy, places Herbert Spencer in direct opposition to revealed religion. In his works on sociology and biology he maintains with unswerving consistency that course of reasoning which can lead only to infidelity and atheism. His philosophy has more positive substance than that of Goethe's Mephistopheles, who introduces himself to Faust with the words: "I am the spirit that always denies;" but his "infinite and eternal energy" is too near akin to this negative philosophy, too nearly like pure agnosticism as far as the fundamental principles of revealed religion are concerned, to furnish man even a poor substitute for the "child-like faith" which the Divine Nazarene enjoined upon His followers.

Spencer has written several monographs on educational subjects, chief among which is a formal treatise on "Education, Intellectual, Moral, and Physical." For keen analysis and logical arrangement this work is not behind his best, and, generally speaking, the facts he presents are facts worthy of consideration. But the student will do well to remember that this work is one of the mosaics in his materialistic philosophy, and also keep in mind the general truth that facts support indifferently now this theory now that, according to the point of view under which they are marshaled.

Darwin, Huxley, and Tyndall, of England, Mole, Schott and Carl Voigt, of Germany, and Robert Ingersoll, of America, are the more or less widely acknowledged representatives of the theory of evolution. Some of these have attained this prominence by their eloquence, and others by their valuable contributions to science, literature and education. As a result of the teachings of these scientists and their co-workers, our universities and high schools have become fruitful fields of this new theory, and teachers of the lower grades are flocking to its banner as to the only standard of truth. Even in theological circles the disintegrating tendencies of evolution are becoming more and more visible. On the other hand, many observing minds of our day, terrified at the drift of things, are seeking a harbor of refuge. Permanency of organization, stability of principles, and satisfaction to the deeper feelings of mankind, are conditions that begin to attract. All

these the Catholic Church promises to supply. She quite comprehends the situation, and, aside from many other inducements, is making unprecedented efforts in advanced education. The stand taken by the Catholic Church in this regard is judicious and consistent with her whole spirit and dogma.

True education must be uninfluenced by the tendencies of these opposite currents of thought. It must resist the materialistic philosophy of evolution on the one hand, and the reactionary theology of Catholicism on the other. Standing thus unshaken upon the rock of continuous revelation, a light-house to the world, it will gradually evolve an educational system, calculated to prepare the rising generation for the blessings of the time that he angels foretold in their song at Bethlehem.

THE STUDY OF ENGLISH.

BY DR. ALBERT P. MARBLE, SUPERINTENDENT OF OMAHA SCHOOLS.

I.

FEW subjects are so profitable a school exercise as the study of English, because it involves all the other studies, and, best of all, it develops mental power. English should be studied in speech, in writing, and in literature. Any good book is literature in a sense; the writing to be studied is what the pupils do themselves—their own writing; the speech to be studied is what the pupil says;—and every pupil should be induced to talk a great deal and to talk well.

This study cannot be relegated to any one grade of school; it must be made prominent in every grade if the pupils are to acquire a command of the language. Hence every teacher should be especially interested in this study, whatever attention may be given to others. No one can be a good teacher in this branch of study who is not a constant student of it; and the student—both teacher and pupil—must not only read much good literature, but he must also study it critically, and for the best results he must acquire the habit of writing. A teacher of English must be a writer of English also; for practice is what gives proficiency. In order to teach essay-writing, one must know how essays are written, and he cannot know this thoroughly till he has written them, in some simple form at least, himself.

The following extract from Prof. A. S. Hills' "Our English" is interesting and instructive on this subject. This extract as written referred to sermons; I have changed a few words to make the application general. Any good essay—

"Is the result of the original action of a mind that is working with all its energies toward a definite object. In such an essay this or that word will be taken,—not because it is either a fine or a coarse word, a plain or a 'hard' one, not because it has served in many such essays already, nor yet because it was never in good company before,—but because it is the one word that conveys the thought clearly and impressively to those for whom it is intended. If a great writer uses a metaphor, he does so, not in order to adorn his discourse, but because the figure presents his thoughts clearly and vividly . . . Cardinal Newman says of the great author: 'If he is brief it is because few words will suffice; when he is lavish of them, still each word has its work, and aids, not embarrasses, the vigorous march of his elocution. . . . He is one who has something to say, and knows how to say it. . . . He is author of . . . the thought and the word, distinct, but inseparable from each other. He may, if so be, elaborate his composition, or he may pour out his improvisations, but in either case he has but one aim, which he keeps steadily before him, and is conscientious and single-minded in fulfilling. That aim is to give forth what he has within him; and from his very earnestness it comes to pass that, whatever be the splendor of his diction or the harmony of his periods, he has with him the charm of an incommunicable simplicity. Whatever be his subject, high or low, he treats it faithfully and for its own sake.'"

It has been the aim the last year or two, to arouse a special interest among teachers in the study of the English language and literature, practically;—that is, to create an enthusiasm for a critical study of the language both in their own speech and writing, and in that which they read, and also to increase among them the love for the literature itself. If the teacher is careless about his own language, he will not be likely to improve that of his pupils. Few people speak the English language in its purity, and not all teachers are able to make the nice distinction between elegant simplicity and coarseness; in avoiding the commonplace we are likely to become pedantic. No one should pretend to be an infallible example to his pupils, though he ought to be far superior to them. The spirit of the true teacher in this branch of study more than in any other, is that of a learner; and if the teacher makes a mistake or is in error, as he is sure to be only less frequently than the pupil, he should encourage his pupils to correct him, and be glad of the corrections, since he himself is thus improving, and since the criticism which the pupil makes is the best evidence of good teaching; and there is no danger that the teacher's superiority will not be recognized if he is really superior.

As the care of the teacher about his own language will show itself in the language of the pupils just as his manner, his spirit, and the tone of his voice will be reflected in the children, so his real interest in literature, in all good writing will be communicated

to them. If he finds nothing of interest to read except the sensational journals of the day, they will not through his influence be interested in better reading; if he finds nothing to awaken enthusiasm in the books he reads, they will not be enthusiastic about what they read; if he can read a good story without noticing the beauties of its style, or the art with which the author has impressed his thought upon the reader, or the propriety and the elegance of the language, they are not likely to notice or to be profited by any of these things. There is evidence that many of our teachers are actively engaged in improving themselves in these directions; and whatever their attainments, it is the constant improvement, rather than the present attainment, that makes the good teacher.

When the colleges complain of the training in English which candidates for matriculation have received, the fitting schools may with equal propriety demand that pupils from the elementary schools shall have a better training before they enter those fitting schools. In turn, the grammar schools may require from the primary schools better instruction in language; and the primary schools might say that the power of expression should be developed more rationally in the kindergarten or in the home; and that the young child should be properly started in the use of the mother tongue. Thus the editor who employs a writer fresh from college, and finds him incapable of writing respectable English, censures the college; the college lays the fault at the door of the preparatory schools; and these, to the grade next below;—and so on, to the very cradle, and to "hereditary tendency and environment."

Instead, now, of bandying the blame from one stage in the educational progress to another, let us admit the impeachment at every stage; let us acknowledge that the teaching of English is defective and inadequate; and let us seek the remedy. The fact is we have placed too much stress upon the other studies in the curriculum from first to last, and we have neglected the study of English—a study which may be made a more potent instrument of real culture than any other one of these studies, if not greater than all of them combined. For an accurate knowledge of English involves almost all the rest; it necessitates a kind of close thinking which is itself a liberal education. In the public schools of France the study of the French language and literature occupies one fifth of the time. If the study of the English language were to occupy as large a proportion of time in our schools, not only would the pupils' knowledge of the language be more creditable, but their real education would be improved in still greater degree.

The teacher of any grade cannot be indifferent to what is accomplished in this important study in every other grade; his work is vitally affected by all that precedes him; and what he attempts to do should have reference to all that follows: for he should consider the symmetrical training of the pupil or student, and not merely the preparation to pass some future examination. And those who consider the subject from the outside, those who look at the education of the child as a whole, are concerned with his progress at every step;—at the last stage, because here is to be seen the consummation; at the first step because the best results depend so largely on a right beginning; and at each intermediate stage because no link in the chain can be weak without weakening the whole.

The study of English begins the first day of school. It never ends in the public schools; nor in the colleges and universities; nor in after life. We do not know how it is beyond the grave; but we must suppose that it, or its equivalent, will not end while thought remains to be expressed.

The starting point in the study of English, the center about which all the instruction and all the study should be grouped, is the pupil's own language. In presenting this subject, the central idea is, that the language of the child or of the student, at every stage in the study of English, is the basis from which the instruction should proceed. In learning to read, the place to begin is the language which the child uses orally; in studying grammar, later, the language which the pupil uses should be the object of study, and every grammatical principle should be referred to this language and be intimately associated with it; and still later in the study of rhetoric, every figure of speech, every rule for the orderly and effective arrangement of thought, should be illustrated and enforced from what the student has written—though not, be it observed, from anything written for the purpose of this illustration.

To begin, then, with the child just learning to read: The reading should be preceded by a good deal of intelligent and distinct speaking. The child should first be taught to talk, if he does not already know how. He should be interested in games and plays, in natural objects, in events transpiring around him; and then he should be induced to talk about some of these objects or events, both fluently and correctly. He should be encouraged to express himself with clearness and exactness; and it is easy for a skillful teacher to direct the pupil's attention to what he has said, and by questions and suggestions to lead him to the expression of his precise idea.

Language is the expression of thought; and it is nothing else.

Words and sentences, though grammatical in form, do not constitute language unless they express thought. By training the child at first in oral speech, he will be led to perceive that when he makes use of language, when he speaks, he must first think; and so he will come to regard his own language, and all language, as the expression of thought. This is the most important step of all; and this idea must never be allowed to drop out of the mind of the pupil or student.

Now the vocabulary of the child of four or five years of age, is more than twice as large as we, generally, have thought. There are no very extensive data on the subject, but it has been assumed that a child, four or five years old, has command of three or four hundred words—or at most of five hundred. Recently I accidentally met with the partial results of an investigation to ascertain, among other things, the extent of a child's vocabulary; and the number of words at the age named is found to be twelve or fifteen hundred! This is surprising, and I suppose that any teacher of the youngest children, is surprised, as the young mother is always surprised, to find how many words a child knows on coming to school, and how much he can say if he receives the proper encouragement. A lady remarked a few days ago that her little boy six years old had, without suggestion, used correctly the word "suggest," a few days before. There is a presumption about what a child knows on coming to school, and how much he can say, which all teachers would do well to observe and act upon.

Now, written or printed language is the visible representation of oral speech; it consists of certain arbitrary characters to represent sounds; and reading is the translation of these visible characters into the audible speech. But reading, in its essence and spirit, is vastly more than this; it is perceiving the thought embodied in the visible sign and in the audible sounds. The child at the very first should be so taught to read, that he will invariably perform this highest function of reading—that he will perceive, that is, through the written or printed forms and their audible expression, the thought that lies within. If, then, he has expressed in oral language a thought of his own, the first step in teaching him to read is, to represent upon the blackboard the several sounds made in his oral speech and to show him the several characters which represent those sounds. He may say for example, "The rose smells sweet;" "I have a top." The individual sounds may be uttered separately and distinctly, by the teacher, and the characters that represent the several sounds may be pointed out. Each of these characters will henceforth represent that sound to the child; and by a judicious selection from his speech of those state-

ments that contain the sounds already learned, and a few new ones, every succeeding lesson will add to the list of sounds known to him by their representatives; and in a very short time the child will learn to read with his eyes, what he has spoken with his voice; and from what he has spoken as the expression of his own thought, the step is very natural and easy to the perception of the thought of another child in what he has heard that child say, and has also seen the teacher represent upon the blackboard.

And the next step is not difficult, namely:—to perceive in any written or printed language, the expression of the thought of another person. Simultaneously with this reading from the blackboard, after the first few weeks, the child may reproduce in writing upon the slate or paper, his statements written by the teacher; and before many months, he may be able to write his thoughts directly, without the oral speech, or the teacher's aid except in writing the words whose written form is new to him.

In this outline of the first steps in reading I have spoken of writing upon the blackboard because this seems to me the simplest and the best; the principle is the same if anyone chooses to use the printed form instead of the script letters; and even the printed chart may be used if only the child is first led to use as language of his own, the very sentences printed upon the chart. The thing to be emphasized here is, that whatever the child reads, at first, shall be the expression of his own thought in his own language, in order that he may from the first understand that anything read is the expression of a thought. The process thus begun in the first year of school should be continued in each succeeding year, and if not begun the first year or in the second year, it should be taken up wherever the child is found—in whatever grade. This process is: First a great deal of oral speech; second a great deal of written language, that is the oral speech reduced to writing; and third a great deal of intelligent reading:—reading for the thought and with the attention directed to the ideas contained in the language. And each one of these exercises is an aid to the other. What is read furnishes ideas for the mind to digest; there is then something to say and what is spoken becomes clear and more definite. If these same ideas are afterwards written as they were spoken, the thought becomes still clearer and more definite; and this practice in the expression of ideas in language, both oral and written, aids greatly in the perception of the thought in written or printed language. Thus these three forms of language—study are mutually helpful.

Few teachers are aware how valuable the slight assistance they give incidentally and all along, may be to the pupil. If the child

speaks incorrectly and the teacher frequently sets him right, there comes a time when, unperceived, the child grasps the principle involved in the correction. The child who said "I goed" for "I went" had perceived the regular formation of the past tense, but had not learned the exception; but neither he, nor his mother, nor his teacher, could tell when he first perceived that regular form. It was the result of what he had heard. So with the teacher all along; he sows but he does not always know when the seed sprouts.

The same is true in teaching literature. The teacher analyzes a poem or a story; he questions the pupil about the meaning; he suggests two meanings—this or that; he asks the meaning of different words; he changes the form of expression and asks the pupil to explain the difference in the meaning; he inquires about the allusions, the reference to other subjects, etc. By some such means the pupil is induced to examine the meaning closely. At some time the interest of the pupil is enlisted in this kind of critical reading, and he will henceforth take it up by himself; and without perceiving it at the time, perhaps, the teacher has given to the pupil an impulse of incalculable value.

EDITORIALS.

A HEALTHY interest is just now being awakened in the establishment of county high schools. At a meeting of school superintendents called last October, by the Commissioner of Schools, the subject was discussed at length and a committee appointed to arrange a course of study. The results of the labors of this committee have been sent to all school officers, with the request that they carefully examine the same, and be prepared to vote upon it at the next convention. A three years' high school is provided, having eighteen recitation periods per week, and for entrance requirements the following: Harper's Second Book in Arithmetic, Maxwell's Grammar to page 222, Modern Speller, Appleton's Higher Geography, Barnes' Brief History of the United States, Smith's The Human Body and Its Health, and Writing.

The course of studies is as follows:

First year: English, five times; Arithmetic, five times half-year; Physiology and Hygiene three times half year, two times half-year, and three times; Drawing, two times, half-year, three times, half year; a choice of one of the following: Domestic Science, Natural History, Latin, German, French.

Second year: English Classics and Rhetoric, five times; Algebra, five times; U. S. History, three times; Civil Government, two times; Physical Geography, two times, and three terms; a choice of one of the following: English History and Vocal Music; Zoology, Latin, German, French.

Third year: English (Rhetoric and Essays), three times; Geometry, three times; Drawing, two times; Physical Science, four times (this is doubtless a typographical error; should be five times); Ethics or Physiology, two times, and for three times; a choice of one of the following: Botany, Manual Training, Physical Culture, Latin, German, French.

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A very proper question in connection with the course of study is, What are the functions of a high school? Prof. Payne in his *School Supervision*, in speaking of the value of high schools, says that besides their general utility (as educational institutions) they are the most democratic of our public institutions, offering to the poor and the rich alike on equal terms a culture which at once adorns and enobles any station in life. "Besides, a vigorous high school," he says, "is needed to give tone and efficiency to the lower grades, to offer that inspiration to effort which is needed to retain pupils in school." His idea as further expressed is that the teaching force needed in a graded system is most effectually recruited from the high school.

There is no mention here of another function, namely, the preparation of students for university work. The high schools are the connecting links between the eighth grade and the first year of the college. But as scarcely ten per cent. of the high school graduates enter the university, and as all enter the practical duties of life, the greater duty, the more important function, and the one which all high schools should take into consideration first, is the preparation of their students for the requirements of life.

As the end conditions the means, so the requirements made on a high school conditions its course of study; and as no two localities have exactly the same requirements, no two high schools can have exactly the same course of study. That is, a course of study suitable for Salt Lake City would not be suitable for Panguitch or St. George. And so with other places. But for students taking preparatory university work the course should be the same. This forces us to the conclusion that in every first class high school two distinct course must be given, the one a preparation for the duties of life, the other a preparation for higher university work. These two courses are seen in German in the Real Schulen, and the Gymnasia.

Another important question in connection with high schools is, When shall the high school be established? First of all, it should not be established until a sufficient number of pupils will enter to justify the time of one teacher. It may be established then, providing finances and other conditions are proper. From statistics taken in Michigan, and quoted by Prof. Payne, we learn that six per cent. of the total enrollment attend the high school. If this holds good for the West, and forty pupils be required for one teacher, the high school may be established when the total enrollment of any town is 700. But six per cent. is too high. We could not count on more than four per cent., which would require an enrollment of 1000 pupils. We may safely say, then, that when a town has 1000 pupils enrolled the high school may properly be established. Of course the proximity of other towns and the total school population of the county would be factors to be considered, but outside patronage, for a number of years at least, would not be large.

The course of study as laid out by the committee is plainly a compromise. It is not such a course as Salt Lake City high school would want, nor is it suitable exactly to the outside and smaller towns. As a compromise, however, it may be the best that could be arranged.

We like the prominence given the study of English. The expression side of education can with profit be emphasized in the West. If Harper's Second Book complete is required for entrance, Arithmetic has no place in the high school curriculum. Algebra in its stead should be studied the first year.

Drawing is over emphasized. Two times a week for one year in our opinion is sufficient.

Geometry is given three times a week for one year. This is hardly sufficient, whether the guidance value or the disciplinary value of the study be considered. It should have five recitations per week.

One criticism may be offered on the electives. While equal credit is given for all, they are not all of equal disciplinary importance. For instance, a student taking Latin, German, or French would be far better prepared for college than one taking Domestic Science, English History, and Manual Training, or Physical Culture. Two sets of electives should be made.

Another criticism to which the whole course is open is its indefiniteness. For instance, in the entrance requirements, what ability in spelling must the candidate show before he is admitted? Does writing mean penmanship? If so, how well must the applicant write before he can enter? The gravest ambiguity of all,

however, is the word class period, used in referring to the number of recitation per week. How long is a class period intended by the committee to be? Some periods are thirty minutes, some forty-five minutes, others one hour. As may easily be seen, students will be variously qualified for higher instruction according to the recitation period used in the high schools in which they were prepared. If we were to vote we should say, let the class recitations be one hour, minus the few minutes needed for transfer.

Finally, to the very important question, How many years should be required in high school work? the committee reply, Three. We trust this answer is not final, for we think a great mistake would thus be made in our school system. Three years is insufficient either for practical life or for university preparation. The experience of the world, especially that part of it we call "our country," has divided the school period as follows: four years for the primary grade, four for the grammar grades, four for the high school grades, and four years in college. Utah follows this division in the primary and grammar grades and, in our opinion, she cannot afford to disregard it in the high school and college. But, it may be argued, the outside counties cannot afford more than three years. The fact is they cannot afford three, and through their superintendents expressed a wish for two years. This wish should be granted, and the following order established: Let the high school course be four years; let those counties that cannot do more, do the first two years of this, and let the university and colleges retain for a while as a preparatory school, the junior and senior years of the high school course. This arrangement will suit all parties, and will be for the ultimate good of our school system.

WHAT our country needs today is men and women of integrity, as well as of high intellectual attainments. Let the schools, therefore, pay attention as well to the moral as to the intellectual training.

"The teacher who drills his class merely for the ordeal of the approaching examination, is drilling them into routine and out of real study."

The best way to improve school and thus economize the time of the pupils is to supply them with good professional teachers. No surer way has been found to injure the schools than to have them taught by poorly trained teachers.

What the teachers of the West need is less study of methods of teaching and more study of the principles of teaching; less how and more why. When the principles are well understood, methods will suggest themselves.

PRINCIPLES OF GREAT EDUCATORS.

UNDER this caption will be given the principles and practices of the world's greatest educators.

Educational theories will be discussed and an attempt made to bring within the easy reach of the teachers of our inter-mountain region means of solving the great educational problems of a century in which teaching is fast becoming an art.

Pedagogical queries will form a prominent feature of this department of the JOURNAL, and therefore questions bearing on Theory of Teaching, Methods, School Management and School Supervision are solicited from teachers, school officers, and students.

As a center around which to work, the principles advanced by three of the great pioneers of the new education are given in this issue, with the suggestion that they be studied from the following points of departure:

1. What are the characteristics of the so-called new education?
2. Wherein does the new especially differ from the old education?
3. In what do these three educators agree?
4. In what do they differ?
5. On what points is the Ratich superior? Comenius? Pestalozzi?
6. Which two principles of each is of the most value to the teacher of today?
7. Wherein do you not agree with these educators? Why?

RATICH OF THE 17TH CENTURY AS GIVEN BY REINHART.

1. Everything after the order and course of nature.
2. One thing at a time.
3. One thing again and again repeated.
4. Nothing shall be learned by heart.
5. Uniformity in all things.
6. Knowledge of the thing must be given before that which refers to the thing.
7. Everything by experiment, by analysis.
8. Everything without coercion.

NOTE —The last three are from Compayre's History of Pedagogy.

9. The human understanding learns with pleasure all that it ought to retain.
10. All school books should be written on the same plan.
11. The theory as a whole before the theory in detail.

COMENIUS, 17TH CENTURY. FROM PAINTER'S HISTORY OF EDUCATION.

1. Education is a development of the whole man.
2. Educational methods should follow the order of nature.
3. Both sexes should receive equal instruction, since the end of education is individual development.
4. Learning should be made agreeable. Teachers should always have something interesting and profitable to communicate to classes. School-houses should be made comfortable and attractive.
5. If the superstructure is not to totter, the foundation must be laid well.
6. Many studies are to be avoided as dissipating the mental strength.
7. There should be an easy gradation in studies, the one leading naturally to the other.
8. Things naturally connected in themselves should be joined together in teaching.
9. Nothing should be taught that is not of solid utility.
10. Studies should be adapted to the capacity of the pupils.
11. Nothing is to be learned by heart that is not first thoroughly understood.
12. Let nothing that admits of sensible or rational demonstration be taught by authority.
13. Let no task be assigned until the method of doing has been explained.
14. In the sciences the student should have the objects studied before him.
15. In language, the mother tongue is to come first.
16. Languages are to be learned by practice rather than practice by rule. Rules should follow and confirm.
17. Words should be learned in connection with things. The object first then the expression.
18. The concrete should precede the abstract; the simple, the complex; the nearer, the more remote.
19. Things to be done should be learned by doing them.
20. Religion is of supreme importance; and, in addition to religious instruction, the young should be accustomed to the exercise of Christian virtues, such as temperance, justice, compassion, patience, and so on.
21. Discipline should aim at improving the character.
22. The teacher should be an example, in person and conduct, of what he requires of his pupils.

PRINCIPLES OF PESTALOZZI, AS SUMMARIZED BY PAYNE.

1. The principles of education are to be sought in human nature.

2. The nature is organic, consisting of physical, intellectual and moral capabilities, ready and struggling to develop themselves.

3. The function of the education is both negative and positive. He must remove impediments to the learner's development, and he must also stimulate the exercises of his powers.

4. Self-development begins with the sensations received through the senses. These sensations lead to perceptions which, registered in the mind as conceptions or ideas, constitute the basis of knowledge.

5. Spontaneity and self activity are the necessary conditions under which the mind educates its self, and gains power and independence.

6. Practical aptness depends more on exercise, than on knowledge. Knowing and doing must, however, proceed together. The chief aim of education is the development of the learner's powers.

7. All education must be based on the learner's own observation—on his own personal experience. This is the true basis of all knowledge. The opposite proceeding leads to empty, hollow, delusive word knowledge. First the reality, then the symbol; first the thing, then the word.

8. What the learner has gained by his own observation, has become an actual possession which he can explain or describe in his own words. His ability to do this is the measure of the accuracy and extent of his knowledge.

9. The learner's growth necessitates advancement, from the near and actual to the more remote; hence from the concrete to the abstract, from particulars to generals, from the known to the unknown.

THE personal companionship of parents is of exceeding value to growing boys and girls. A leading man was once consulted by a father about a bad son over whom he had expended a great amount of prayer, but whom otherwise he had left to his own devices; and the man whose counsel he sought said: "My friend, your prayers won't do that boy any good unless you give him a good deal of your own companionship. Make yourself actively his friend, take an interest in all his affairs, and he won't ask for bad company."—*George Q. Cannon.*

THEORY AND PRACTICE OF TEACHING.

COMMON FRACTIONS.

BY O. W. ANDELIN.

I.

So many problems in arithmetic require the use of the principles involved in fractions that unless students are thoroughly grounded in that subject, progress in other directions will be slow and laborious. A sound fundamental knowledge of fractions is imperative.

With right teaching fractions need no longer be a "terror" to pupils. On the contrary pupils ought to be able to handle fractions as easily and with as much certainty as they do whole numbers. The whole secret lies in the knowing of principles; processes will largely take care of themselves. The originality of the student will suggest to him processes if he has the principles.

True, the teaching of principles is a slow procedure. But if we wish the pupil to gain mental discipline and power, the study of principles will produce these results more quickly and more effectively than the mere teaching of processes can possibly do.

Principles make thinkers; processes, machines.

What the first lessons in common fractions shall be, must be determined by circumstances, taking into account the previous training and the present qualifications of the pupils. Suppose the teacher has a class knowing nothing of fractions. The first logical step would be to develop the idea of a fraction. This should be done concretely.

Various objects are broken into two, three, or four equal parts, bringing out the idea that the fraction means a portion or fragment of the thing broken. This done, the pupils will understand that fractions as referred to in numbers mean a fragment or portion of some unit. This one point, however, must be made clear; a fraction is always an expression of a certain number of equal fragments of the unit of that fraction. That is, cutting a melon into eight parts does not necessarily make such parts eighths. It must be cut into eight equal parts. This, therefore, makes it very necessary for the teacher to be careful always to say "equal parts." It seems to me that this thought cannot be too strongly impressed. Many wrong impressions of what a fraction really is, will then never enter the mind of the learner.

Having acquired the concepts fraction, half, third, etc., the next question is, how to give symbolic representation to these concepts in figures. As it would be tedious always to write one-half,

two-thirds, three-fourths, and so on, some shorter way must be provided. Hence figures instead of words are used to designate denominators, and we use the figure 2 to express a half, 3 to express a third, and 4 to express a fourth, etc. If instead of writing one-half, we write 1 2, it cannot be distinguished from 12 (twelve). A convenient and short way is to write down the 1 (expressing number of parts taken,) place a vinculum below it and write the 2 (expressing the size of parts) underneath the vinculum e.g., $\frac{1}{2}$, and so on with the other fractions.

A lively drill in writing fractions both on slates and on the blackboard should immediately follow this part of the lesson.

LITERARY AND BIOGRAPHICAL.

COMMISSIONER T. B. LEWIS.

PROF. T. B. LEWIS, of Ogden, lately appointed Territorial Commissioner of schools, will doubtless be remembered as an old teacher of our Territory; for few persons in Utah have devoted more years of their life to education. His career began in the winter of 1865, and from that time until the present, with the exception only of two years spent upon a mission, he has been engaged in various towns and cities in our Territory.

Theodore B. Lewis was born in St. Louis, Missouri, Nov. 18, 1843. When a mere child he was bereft of both father and mother; consequently his early training was committed to his grandmother. In her care he remained until thirteen years of age, when she having died, he was placed under the guardianship of his father's brother.

Mr. Lewis' first years were spent in one of the best private schools in St. Louis. Later he attended the public schools, and finally an advanced private school, well known forty years ago as Wyman's Hall. His secondary and collegiate education was acquired in some of the best educational institutions in Missouri, as Glasgow Institute, Fair View Academy, and Central College, Fayette. When he was on the eve of graduating from the State College, the Civil War broke out. This occurrence threw every thing of a public character into confusion and disorganization, hence Mr. Lewis was deprived of finishing his education in an Eastern University, a thing he had fully contemplated. Loyal to the sincere motives that prompted the southern soldier, Prof. Lewis joined the confederate army, and remained in service during a portion of the time consumed by that struggle. When the strife ceased he accepted the arbitrament of the war as final, and for the

best interest of the country. He now turned his face westward, and reached Salt Lake City, August 4th, 1865. Shortly after his arrival, he connected himself with the U. P. R. R. surveying party, remained with it for a short time, then took his leave for Virginia City, Montana, from which place he shortly afterward returned to Salt Lake City.

It is in the winter of this same year, that Prof. Lewis' career as a teacher begins. On the 7th of December, 1865, he opened his first school in Mill Creek Ward, Salt Lake County. Since that time he has been engaged as teacher in the public schools of Provo, Payson, Nephi, Salt Lake, and Ogden, and has acted in the capacity of county superintendent in Juab and Salt Lake Counties. The latter position was held for six years, during which time he labored in connection with Dr. John R. Park and others, to influence the Legislature to establish a system of schools similar to that now existing in our foremost cities, but as Mr. Lewis remarks, "The time was not then ripe."

Prof. Lewis succeeded Dr. Karl G. Maeser as principal of the 20th district school. While under Mr. Lewis' directions, this school was conceded to be the best district school in Salt Lake City. The writer vividly pictures the old adobe school house, with pupils from many other districts crowded within its walls. Mr. Lewis was noted for his disciplinary ability. Although three or four hundred students were frequently crowded in one room, there was as a rule good order. Well do we remember Mr. Lewis' successor. After an unusually disorderly day, he requested some of the leading pupils to remain, that disciplinary subjects might be discussed. In this little conference the question was asked: "How shall I maintain order in this school without positively forbidding whispering?" The reply came from one of the pupils, "Do as Mr. Lewis did." Probably the student could not have explained how Mr. Lewis did, he only knew that order was maintained in the school.

And now I beg leave as an old pupil, to pay this tribute to the teacher of my early childhood. Dr. Hinsdale, who visited Utah last summer made a statement similar to this: "The United States spends more money than any other country on education, and if it succeeds in its vast expenditure to give the students of America a love for English Literature, it has received its money's worth." In this particular I believe Mr. Lewis succeeded. Never in my life, I think, have I heard English lyrics and sonnets read with as much feeling as he read them. Never have I heard the patriotic songs of America, read with such enthusiasm as by him.

Much to the regret of the residents of the 20th district, Prof. Lewis was called away to accept the position of principal of the central school at Ogden. From 1885 until 1890, the schools of that city were under his direction. When the free school system was established, he was appointed principal of the Ogden City High School, which position, in connection with his new appointment, he holds at present.

According to Mr. Lewis' own statements, he feels that his new and responsible duty as Territorial Commissioner of schools, will shortly require him to resign his Principalship. "I realize," said he in a recent letter, "that the responsible work of commissioner, is of such a nature, and of such proportions, that it should command one's entire time and energies, and I promise the people of Utah they shall receive both from me. My soul is in the work, the cause shall receive its devotion."

Mr. Lewis has been a teacher in many cities of our Territory, and many times changed his abode. But he has never changed because the people did not earnestly wish him to remain, nor has he ever stepped from a higher to a lower position. Steadily the people of Utah have committed to his care, one responsible educational duty after another, until today, by appointment of the Supreme Court, he stands at the head of our common school system. Let the educational forces of the Territory, rally round him to the end, that Utah may at no distant day have an harmonious school system.

Rallie.

FREDRICH FROEBEL.

A Sketch of his Strong and Gentle Nature, and Causes which Influenced his Life and Work.

BY ANNIE KIELHORN CRAIG.

"THE man who yields his entire being to his idea, sacrificing every selfish interest to his spirit, real tendencies of living service to his altruistic ideas, the inspired enthusiast, whose every thought, and word, and deed bear the imprint of his devotion to his mission—he is a being whom no one susceptible of great and noble sentiments can approach without admiration and awe."

"Friedrich Froebel was such a character. That other children might be better understood than he was, that other children might have the means to live the true child-life that was denied to himself; and that by their powers being directed into the right channels these children might become a blessing to themselves

and to others was undoubtedly in great part the motive which induced Froebel to describe so fully all the circumstances of his peculiar childhood." If other reformers had thoughtfully written out their earlier experiences we should undoubtedly have been more benefited educationally. In Froebel's face we find power and determination. Love and sympathy, the characteristics which made him great, are clearly expressed in the mouth and chin, and in the eyes we feel that genial tenderness and devotion seldom seen in the sterner sex.

At the age of nine months Froebel lost his mother. He says:

"This loss was a hard blow to me, and influenced the whole environment and development of my being. I consider that my mother's death decided more or less the external circumstances of my whole life." Through the neglect of servants, he was left to the care of his older brothers. "This," he writes, "in addition to a circumstance in my later life (he probably refers to the time when his oldest brother assisted him, to the father's disapproval, in studying the sciences) may have been the cause of that unswerving love for my family, and especially for my brothers, which has to the present moment, been of the greatest importance to me in the conduct of my life."

At the age of four years Froebel's father again married. For awhile he was loved by the new mother; but when she rejoiced in a son of her own, all her affection centered in him and Froebel was treated with the utmost indifference, in fact, as a stranger. In his autobiography he says: "I am obliged to mention these circumstances, and to describe them so particularly, because in them I see the first cause of my early habit of introspection, my tendency of self-examination, and my early separation from companionship with other men."

"And so it came to pass that in the first years of my boyhood I was perforce led to live to myself, and in myself—and indeed to study my own being and inner consciousness, as opposed to external circumstances. My inward and my outward life were at that time, even during play and other occupations, my principal subjects for reflection."

At the age of ten he entered school. The passage chosen for that week was "Seek ye first the kingdom of God." These words seemed to make an impression on him as no others had ever done before or since, and he carved them in his heart. "These words," he says, "were the birth into a higher life." It was about this time that the buds began to unfold on his tree of life. His heart began to find its pivotal point and his inner life first awoke.

It was plant life which opened the doors of spiritual knowledge in all its grandeur to him. In the buds of the hazel blossom he found that for which he was continually seeking—inter-connection.

His father was pastor of the community, and many were the complaints continually brought to him. Froebel writes: "I was often a mute witness to the strict way in which my father performed his pastoral duties, and of the frequent scenes between him and the many people who came to the parsonage to seek advice and consolation. I was thus again constantly attracted from the outer to the inner aspects of life. Life with its inmost motives laid bare, passed before my eyes, with my father's comments pronounced upon it; and thing and word, act and symbol were thus perceived by me in their most vivid relationship. I saw the disjointed, heavy-laden, inharmonious life of man as it appeared in this community of five thousand souls, before the watchful eyes of its earnest, severe pastor."

The general complaint was disagreement of husband and wife. This pained Froebel very much, for he felt that there must be unity in the home. He was continually trying to reconcile the difficulty in his heart and mind, and yet could find no way to do so. But one day his elder brother, who lived away from home and was making his parents a short visit, explained that the plant was organized just as man. "And now," said he, "my spirit was at rest." He found that harmony was one of nature's first laws, "to which even the silent, beautiful race of flowers submitted."

"From that time humanity and nature, the life of the soul and the life of the flower, were closely knit together in my mind, and I can still see my hazel buds, like angels, opening for me the Great God's temple of nature."

He continues: "I now had what I needed; to the church was added nature, the temple; to the religious Christian life, the life of nature; to the passionate discord of human life, the tranquil peace of the life of plants. From that time it was as if I held the clue of Ariadne to guide me through the labyrinth of life."

There are three points which impressed themselves very strongly upon his mind at this time (ten years of age): "The folly, superstition, and ignorance of men had dared to assume then, as they have done lately, that the world would soon come to an end. My mind, however, remained perfectly tranquil, because I reasoned thus with myself firmly and definitely: 'Mankind will not pass from the world, nor will the world itself pass away until the human race has attained to that degree of perfection of which it is capable on earth. The earth, nature in its narrowest sense, will not pass away, moreover, until men have attained a perfect insight into its

essence. This idea has returned to me during my life in many a varied guise, and I have often been indebted to its influence for peace, firmness, perseverance and courage."

At one time his father and eldest brother disagreed on a religious subject, each declaring that he was right. Froebel almost understood something of the subject in dispute, and felt dimly that 'every illusion has a true side which often leads men to cling to it with a desperate firmness.'

Another youthful experience which also had a decided influence in forming his cast of character, was the following:

"There are certain oft-repeated demands made upon the members of our established church, such as, to enter upon the service of Christ, to show forth Christ in one's life, to follow Christ, etc. These injunctions were brought home to me times without number, through the zeal of my father as a teacher of others and a liver himself of a Christian life.

"When demands are made on a child which are in harmony with child nature, he knows no reluctance in fulfilling them; and as he receives them entirely and unreservedly, so also he complies with them entirely and unreservedly. That these demands were so often repeated, convinced me of their intense importance; but I felt at the same time the difficulty, or indeed, as it seemed to me the impossibility of fulfilling them. The inherent contradiction, which I seemed to perceive therein threw me into great depression, but at last I arrived at the blessed conviction that human nature is such that it is not impossible for man to live the life of Jesus in its purity, and to show it forth to the world, if he will only take the right way towards it."

It seems that this thought recurred often to him, and closed the mental impressions of this early period of his life. He acknowledged that later his whole life hinged on this point. He does not want it understood that his outer life was a happy and peaceful one. It seemed to him as if fate willed him to combine the hardest and sharpest contrasts. His outer life was in complete contrast with his inner. He wanted to be doing something, but in his clumsy way he made mistakes as to choice of materials, time, and place, and by this brought the displeasure of his parents on himself. Wrong notions were assigned to his actions. This led him to be, what he was judged to be, a thoroughly bad boy. For fear of punishment he hid the most harmless actions, and when questioned gave untruthful answers. His father was too busy to investigate the charges, so believed the reports brought to him. Froebel wished parents to understand from this that children's notions are often misconstrued, and through this misunder-

standing the whole future life of the child may be influenced either for good or evil.

"Where for trust we find distrust, where for union we find division, where for belief we find doubt, then but sad fruit will come to the harvest, and a burdensome and narrow life alone can follow."

(TO BE CONTINUED.)

THE QUAKING ASP.

To the children of Utah, the aspen or "quaking asp," is a familiar tree.

All have noticed, perchance, that it makes its home in high mountain retreats, as if heaven were dearer than earth. All have spent pleasant hours beneath its shade, or beside the bright bon-fires made from its snapping, crackling wood. All have cut the names of dear ones in its soft, smooth bark, and wondered if those names would still be fresh in memory when the tree has turned to mould.

But have all watched and wondered why the little shimmering leaves quake and tremble, tremble and quake ever, and forever, even when the softest breezes are lulled to sleep; when not a breath of wind is near to sway the blades of soft bunch grass that grow on the ridges? All who have will be interested in the legend the Rabbins tell of the aspen tree—a legend as marvelous as the tales of the Talmud.

The tale runs thus:

Many, many years ago—'twas the morning after Jesus had been dragged from the Garden of Gethsemane to appear before the Sanhedrim—six strong woodmen went out to the forests of Hebron. They had gone to find timber from which to make a cross. There was the oak, the elm, the cedar, but of all the trees that caught the sunlight of that early day, the aspen was fairest, most chaste.

So lots were cast, and the aspen was chosen.

The angels of the air, whispering, told the pretty tree of the dreadful task assigned; and when the woodman's ax was struck into the soft wood a tremor ran through every fibre of her being.

All day her heart lay faint within her: all day her mutilated limbs lay prostrate, mute suppliants for vengeance, while the leaflets torn from her crest lay trembling in the dust.

Darkness came, aye, before evening had summoned—came with a thick veil to hide from the sight of heaven the agony of the Master's face as He quivered and bled upon the cross there in mid air.

The heavens wept; the earth trembled; wind and waters moaned aloud. All nature seemed convulsed.

Quiet at last came, came to all but the aspen tree.

She still quakes and trembles in remembrance of the awful weight she that day bore.

Aretta.

THE TEMPLE OF KNOWLEGE.

THIS pretty allegory is from Miss Beatrice Harraden's delightful novelette, "Ships that Pass in the Night." We advise teachers to read this petite story. It will make them better and more patient. Miss Harraden is a natty little English woman, who took the B. A. degree in London University. Through ill-health she was obliged to live for a time in Switzerland where she no doubt met the curious people she has put into her book. She is herself, I should judge, the original of Bernardine.

"Countless ages ago, a traveler, much worn with journeying, climbed the last bit of rough road which led to the summit of a high mountain. And the traveler had vowed that he would reach it before death prevented him. He knew the journey was long, and the road rough. He knew that the mountain was the most difficult of ascent of that mountain chain, called 'The Ideals.' But he had a strong, hoping heart and a sure foot. He lost all sense of time, but he never lost the feeling of hope.

"Even if I faint by the wayside," he said to himself, "and am not able to reach the summit, still it is something to be on the road which leads to the High Ideals."

That was how he comforted himself when he was weary. He never lost more hope than that; and surely that was little enough.

And now he had reached the temple.

He rang the bell, and an old, white-haired man opened the gate. He smiled sadly when he saw the traveler.

"And yet another one," he murmured. "What does it all mean?"

The traveler did not hear what he murmured.

"Old, white-haired man," he said, "tell me; and so I have come at last to the wonderful Temple of Knowledge. I have been journeying hither all my life. Ah, but it is hard work climbing up to the Ideals!"

The old man touched the traveler on the arm. "Listen," he said, gently. "This is not the Temple of Knowledge. And the Ideals are not a chain of mountains; they are a stretch of plains,

and the Temple of Knowledge is in their center. You have come the wrong road. Alas, poor traveler!"

The light in the traveler's eyes had faded; the hope in his heart died, and he became old and withered. He leaned heavily on his staff.

"Can one rest here?" he asked wearily.

"No."

"Is there a way down the other side of these mountains?"

"No."

"What are these mountains called? I have no wish to go farther," said the traveler. "My journey is done; it may have been in the wrong direction, but still it is done."

"Nay, do not linger here," urged the old man. "Retrace your steps. Though you are broken-hearted yourself, you may save others from breaking their hearts. Those whom you meet on this road, you can turn back. Those who are but starting in this direction you can bid pause and consider how mad it is to suppose that the Temple of True Knowledge should have been built on an isolated and dangerous mountain. Tell them that although God seems hard, He is not so hard as all that. Tell them that the Ideals are not a mountain range, but their own plains, where their great cities are built, and where the corn grows, and where men and women are toiling, sometimes in sorrow and sometimes in joy."

"I will go," said the traveler.

And he started.

But he had grown old and weary, and the journey was long; and the retracing of one's steps is more tiresome than the tracing of them. The ascent with the vigor and hope of life to help him, had been difficult enough; the descent with no vigor and no hope to help him, was most impossible.

So that it was not probable that the traveler lived to reach the plains. But whether he reached them or not, still he had started.

And not many travelers do that.

CHICKENS' FEATHERS.

"Out in the sky so clear and bright,
Mother Goose is calling her chickens tonight;
She bids the north wind so wild and rude,
Haste and drive out her snowy brood
The north wind comes with noisy shout,
Throws open the door and they all rush out,
To Mother Goose, far across the sky,
The snow-white chickens flutter and fly.
She seizes them one, she seizes them all,

Plucks out their feathers and lets them fall;
Down, down to earth, the white things go,
And grown-up people call them snow.
But the childre know better; with merry
shout
They catch the feathers and toss them about,
And watch them dance in the air, and say,
'Mother Goose is plucking her chickens to
day.'"—133.

PRIMARY METHODS.

REPRODUCTION OF STORIES.

AMONG the several means of expression to be cultivated in the child, that of Language occupies a leading position. It is the means of expression most common, and the one by which individual culture is oftenest gauged. The man who habitually uses good language, to whom an incorrect expression is as foreign as swallows in January, is the man who has the best training, broadest culture, and the most thorough mental equipment. Good language has become a part of the individual, and is no more a thing apart than his walking or starting at a sudden shock. It has become a habit. As the boy learns to swim by swimming, or to skate by skating, so the pupil gains the habit of using good language by repeated exercise in the prescribed direction.

By the law of Habit, when an idea has passed from consciousness to outward expression by language in correct form, a tendency toward the right form has been established, and by repetition this tendency becomes almost automatic, and the correct expression follows the thought with mechanical precision. The many incorrect tendencies must be cut off, or inhibited, by strict adherence to right forms, until such tendencies have virtually disappeared.

One of the best means of cultivating language in the primary schools is the reproduction on the part of the pupil of stories, fables, myths, and legends told by the teacher. A primary teacher must of necessity be a good story teller, for therein lies much of her power. The child learns much by imitation, and he must have a good pattern.

A good story-teller knows how to choose her material and how to use it. A story to be reproduced must contain first of all, unity. It must be presented to the child in such a manner that he easily recognizes the entirety, sees it as a whole, and so in the reproduction gives it back as a whole, not in shreds and patches. He should present it as he would a whole orange, round, juicy and yellow; not as a bit of peel, a segment or two of fruit, a few seeds, etc. and expect the hearers to construct the orange from the pieces.

If the child grasps the story as a whole his mental picture is complete and his expression of this picture, however crudely executed will be according to his idea. Secondly, the story should be in itself interesting, for without interest the child's mind is unreceptive and no impression is made. If the child's interest is intense, his mental picture is vivid and clear, and whether reproduction is called for he is ready to respond, for he has something to talk about. His fear is forgotten in the desire to tell what he knows.

Thirdly, the story must be brief and not too full of detail. The long story is likely to weary the child, and his interest flags, his attention wanders, the outside world claims him, and he is lost so far as a clear mental concept is concerned, and the value of the reproduction is nothing, for he has nothing to reproduce. Too much detail is to be avoided for the same reason; also because it is likely to interfere with the unity of the story. Just so much as will bring out clearly the intent of the story, and help make the picture clear and vivid in the child's mind and aid in fixing essentials is valuable, and no more. The teacher must have great care in ridding her stories of what might be called encumbering rubbish.

Fourthly. A story to be reproduced must be remembered, and the careful teacher takes pains to give to the child only those things which are worth remembering. "Our task," says Horace E. Scudder, "is not to make literature for children but to find it." There is almost an unlimited supply of what may be called classic literature that can easily be adapted by the teacher to the youngest pupils, to say nothing of the endless material to be found in books of science, biography and travel. In the realm of classic literature, fables hold a deservedly high place, and are especially adapted for stories to be reproduced. They contain to a great degree all the essentials of a good story, and it remains for the teacher to use them to advantage in her work.

The fables of Æsop and La Fontaine have been the delight of children for many generations, and are just as charming for the children of today. They stand with the myth as a part of the child's education. Fables, as generally found in books need a little imagination in presenting, on the part of the teacher. There is a complete lack of detail in many of the fables that must be supplied, in order to intensify the interest and stimulate the attention of the child. Care must be taken in the telling of the fable not to spend so much force in picturing surroundings that the original unity of the story is overshadowed. As with fables, so with many other stories the teacher may see fit to introduce.

And do not be afraid of telling the same story more than once. Often it is the old favorite which is of the greatest interest; and it must be remembered that in the presentation of these stories the object is not so much to give information as to give the child something that calls out expression, and to develop and direct this expression educationally. An afternoon's exercise with old stories, calling for different ones from the children, is often full of pleasure as well as profit, and the story that has been told ten times is just as interesting to the little ones as the new ones of yesterday.

NOTE.—The following stories are designed to illustrate the principles set forth in the preceding article.

THE RED SUNDAY COAT.

ONCE a little mouse running along the entry met Buzz, the cat.

"Where are you going, so fast, little mouse?" asked Buzz.

"I am going to the kitchen to see if the cook has left any crumbs on the floor from her sweeping," said the little mouse.

"Do not search for crumbs," said Buzz, "but come and dine with me."

The little mouse was afraid of Buzz, but he said:

"Very well; but first let me go home and put on my red Sunday coat."

"Your grey coat is very good," said Buzz.

"It is very good, I know," replied the little mouse, "but my red Sunday coat is none too fine to dine in such grand company as you are."

Buzz felt much flattered to think the little mouse thought she was grand company, so she let the little mouse go home for his red Sunday coat. Do you think he came back to dine with Buzz in a red coat?

THE ANT AND THE GRASSHOPPER.

One cold day a poor grasshopper came to the door of an ant's house. When the ant opened the door and saw him standing there she asked him what he wanted. The grasshopper said he was very cold and hungry, and he had no food. He asked the ant if she would give him a grain of food from her store.

"What were you doing all summer?" asked the ant, "that you did not lay by food for the winter?"

"I was singing," said the grasshopper.

"Very well," said the ant, "those who do nothing but sing all summer should dance in the winter."

With this she went into the house and shut the door.

THE HARE AND THE TORTOISE.

A tortoise was creeping along very slowly one morning, and a hare overtook him.

"Where are you going so fast this morning?" asked the hare. Now the tortoise was not going fast at all, but the hare wished to make fun of him.

"I am not going so far, but I can have a race with you and beat you," said the tortoise.

"All right; when shall we run?" said the hare, who was much amused at the idea of running a race with the slow old tortoise.

"We will run to the tree at the bend in the road" said the tortoise.

So he drew a line in the dust of the road with his foot and they put their toes to the line and said "One two three!" and away

they went. The hare took very long leaps, and tortoise went creeping, creeping along.

Presently the hare began to get very tired and thirsty for he had run a long ways that morning. There was a cool, shady spot beside the road, and a little pool of water. The hare wished very much to stop and rest, so he looked back to see where the tortoise was. He could see him far behind, creeping along the dusty road, and thought he would have plenty of time to stop and rest and then get to the tree long before the tortoise could. So he lay down under the cool, green bushes, and was soon fast asleep.

Meantime the tortoise kept creeping along, and by and by came to the place where the hare lay asleep. He was hot and tired, too, but he did not think of stopping till he reached the goal. When he saw the hare lying asleep he said, "Is this the way you win a race Mr. Hare?" and crept on a little faster.

Soon the sun began to sink behind the hills, and the trees made long shadows on the grass, when the hare awoke. He looked up the road and down the road, but could not see the tortoise, so he thought he must have stopped on the way. He brushed his hair, and with a few long leaps was at the tree by the bend in the road. Here sat the tortoise resting after his long journey. The hare felt so ashamed because he had been beaten that he ran away into the woods and hid himself.

EDUCATIONAL NOTES.

Our readers will no doubt count it anomalous to find in the JOURNAL dated January 1st, news items covering the entire month of January. We might indulge in exonerating explanations and apologies for our lateness in getting out No. 2, but we prefer to spare our readers and save our energy to make a better record next time.

Dr. Park has presented to the University museum his collection of nearly a thousand specimens, including mineralogical, petrographical, botanical, zoological, palentological, and many curios, among the last being a dollar bill issued by the Kirtland O., Society Bank, and signed by Joseph Smith. Also there are gold nuggets, and many other valuable specimens of mineralogical and historical value in the collection.—*University Chronicle*.

The *University Chronicle* is a student's paper that does credit to the Territory. With the Christmas number it donned a new and attractive dress designed by Prof. Herman Haag of the art department. Its contents deserve such a cover. It puts one in a complimentary mood just to read the stories, sketches, and chit chat that fill its columns. One is gratified to find such talent in Utah, and grateful for the courses in English that are bringing it out.

The mid-winter session of the Sevier County Teachers' Institute was held Friday and Saturday, Jan. 18 and 19, at Richfield. From the report in the *Advocate*, it must be judged a most complete and thoroughly enjoyed reunion of the teachers. Six sessions were held and the work done gives evidence of careful preparation for the occasion. Credit is due Supt. Hayes and the program committee for the innovation of a two days institute. The new plan works most admirably.

"Saturday forenoon Prof. N. L. Nelson of the B. Y. A., who had been previously announced, gave one of his classic lectures—subject: 'Eyes or no Eyes.' This, of course, was the leading feature of the session. The lecture was worthy of Prof. Nelson. In the afternoon the gentleman lectured upon: 'Self Control,' and a popular lecture on: 'The beauti-

ful in Literature,' was announced for the evening. * * * There was a good sized audience at Academy Hall to greet Prof. Nelson. His subject as announced was well suited alike to the speaker and the audience. The people of Richfield rarely receive such a treat as was given them by Prof. Nelson during his visit here. We hope this will not be his last visit to Richfield. Institute adjourned to meet at the call of the president."—*Richfield Advocate*.

One of the questions discussed at the Sevier mid-winter institute is of vital interest to teachers generally, viz.: "Resolved, that it's more profitable for lady teachers to get \$300 for four terms' work, than \$200 for two terms work." It was decided negatively. The fact was moreover pointed out that there is no warrant for such a proposition. If \$200 could be paid for two terms' work, then \$300 must be paid for three terms' work, and that was all there was in the question. The teachers then resolved, among other things, that the "reduction of wages by increasing the time of running school will drive the best teachers from the profession."

It is rumored that President Talmage, Dr. Whiting, and others connected with the University will soon take steps looking to the more systematic and complete study of the geology and natural history of the Bonneville Basin. It is a fact well known to scientists who are at all acquainted with this section, that here is one of the most fruitful fields for research along these lines that can be found on the face of the globe. And it is not science alone that will be aided by the study of this region, but the material progress of the State.—*University Chronicle*.

FROM THE AGRICULTURAL COLLEGE.

Editor Journal of Pedagogy:—In answer to your favor of the 22nd, I send you herewith some news notes concerning the Agricultural College. The first number of the JOURNAL OF PEDAGOGY was received and placed in our library. It is a very creditable publication, and I think there is a good field for it. We shall take pleasure in sending you from time to time such news-matter as you care to receive from us. Very truly yours,

J. H. PAUL.

Prof. MacEwan lectured before the Longfellow Literary Society, a short time since, on Robert Burns. The lecture appears in full in the *Logan Journal* of Jan 23rd. It is a thrilling, realistic and critical production of great value to students of English literature.

Hon. Thos. Griffin of Richmond has placed with the college a model steam engine of perfect construction and admirable workmanship. It was the first steam engine built in Utah, and took the prize at the Utah Territorial fair in 1856. The silver medal was deposited at the College along with the engine. The engine works perfectly, and is run by compressed air from the forge blasts. It is used by the classes in physics and engineering, and is one of the most perfect and instructive pieces of apparatus ever constructed. Mr. Griffin has the unbounded admiration of two classes in physics, numbering nearly one hundred students, and of the classes in heat, hydraulics, elementary mechanism, applied mechanics, and steam engine, all of whom will use the model for experimental demonstrations.

The ladies of the Domestic Arts Department entertained the members of the Logan city council, a few days ago, on the occasion of a visit by the "city fathers" to inspect the workings of the College. A dinner perfectly cooked by the young ladies was served with a delicacy and grace that completely captivated the visitors, who were especially astonished to learn that the thirty members of the scientific cooking class served a dinner of their own preparation each day to as many other students and teachers of the institution, at the low rate of fifteen cents per meal. They had no idea that actual cooking, baking, canning, etc., were carried on to such an extent by the students, and with such rapidity and precision. The work of the cooking classes is the amazement and delight of all visitors.

The new mineralogical laboratory has just been fitted up. It is a large, well lighted room, in the basement of the main building, supplied with gas, water, individual work-tables, ore crusher, large and small pestles and mortars, a fine assay furnace, a number of the best blow-pipes, and a full set of fine apparatus for blow-pipe analysis, lithology, and wet and dry assaying. A class of eight junior and senior students, work in this laboratory from two to four in the afternoon, under the direction of the mineralogist, Prof. Widtsoe.—*J. D.*

FROM THE BRIGHAM YOUNG ACADEMY.

The upper hall, or fourth floor, has been fitted up for the young ladies' work class.

The second semester began Jan. 7th. The total enrollment is now over 800. With very few exceptions all the students of last semester returned.

The Music and Kindergarten departments have been removed to Probert's Hall, thus furnishing more recitation rooms for the other departments.

On account of the influx of new students, Room G has been furnished with desks and is now used for a study and recitation room for the S. S. Normals.

The most munificent gift of books received this year by the Academy was the gift of Lawyer J. W. N. Whitecotton of Provo, consisting of ninety-six well selected volumes.

The feasibility of building a bath house near the Academy for the benefit of students, was a subject discussed in a recent meeting of the Faculty. It is hoped that the project may materialize.

Monday, Jan. 21, company B of the Academy cadets was organized. The boys seem wide awake and energetic. A lively contest may be looked for on field-day between the two companies.

One distinguishing feature of this semester is the noticeable interest that students are taking in the study of Latin. Three years ago there were but six Latin students, now there are upwards of sixty.

The Faculty has ordained that at devotional every morning a speech of five or ten minutes be given by some one of the leading students including all the fourth year normals. This will no doubt be inspiring to the whole school.

Three members of the Faculty and a large number of students were made happy (?) last week by receiving letters from Box B, Salt Lake City, calling them on missions. Some will leave next month, and others will follow in June.

P. J. Jensen and O. W. Andelin, teachers of the 7th and 8th grades, respectively, were given a reception by their students, Monday evening, Jan. 21st. The program was well rendered and the banquet was excellent. It is needless to say that the teachers appreciated keenly this manifestation of love.

The class of '96 met Monday, Jan. 21st, to receive the resignation of Pres. A. B. Christensen who is called on a mission. A vote of thanks was tendered him for his efficient work. The following officers were elected: Wm. Kerr, president; Ernest Cornwall, vice-president; Louise Hedquist, secretary.

The Academy is soon to be the possessor of a fine parlor grand piano, a gift from the Emerson Piano Company of Boston. It is a magnificent instrument costing about \$1200, and one of which the Academy may well be proud. It will be placed in Room D and will be used for devotional exercises and for concerts, recitals, etc.

The reception given by the students in honor of Dr. Karl G. Maeser, Friday evening, Jan. 18th, was an event not soon to be forgotten. The principal feature of the evening, aside from the hand-shaking, and well rendered program, was the presentation to Dr. Maeser of a handsome autographic frame, in the center of which was his own photo, surrounded by about seven hundred autographs of the Faculty and students.